PERSONAL EXEGESIS STUDY TEXT 個人釋經研讀

PROVERBS 28 箴言第二十八章

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INTRODUCTION 導論

Proverbs 28 belongs to the second Hezekian collection (Proverbs 25–29), copied by "the men of Hezekiah king of Judah" (Prov 25:1). This chapter is a rich compendium of wisdom contrasts between the righteous (צַדִּיקִים / *tsaddiqim*) and the wicked (רְשָׁעִים / *resha'im*), with particular emphasis on governance, confession of sin, the Torah, and the blessings of integrity.

箴言第二十八章屬於第二組希西家文集（箴言25-29章），由「猶大王希西家的人所謄錄的」（箴25:1）。本章是關於義人（צַדִּיקִים / *tsaddiqim*）與惡人（רְשָׁעִים / *resha'im*）之間的智慧對比，特別著重於治理、認罪、律法以及正直的祝福。

Textual Sources 文本來源: The Masoretic Text (MT) is based on the Aleppo Codex (10th c.) and Codex Leningradensis (1009 AD). The Septuagint (LXX) text follows Rahlfs' edition. The Targum to Proverbs (Aramaic) is preserved in a unique tradition. For the Dead Sea Scrolls (DSS), the manuscript 4Q103 (4QProverbs^{b}) preserves fragments of Proverbs, though its extant portions cover chapters 7, 13–15, and do NOT include chapter 28. Therefore, we have no direct DSS variant for Proverbs 28; however, we will note where the LXX and Targum diverge from the MT as possible witnesses to an older Vorlage.

馬索拉文本（MT）以阿勒頗抄本（10世紀）及列寧格勒抄本（1009年）為基礎。七十士譯本（LXX）依拉爾夫斯版本。箴言塔古姆（亞蘭文）保存於獨特傳統中。死海古卷（DSS）手稿4Q103（4QProverbs^{b}）保存了箴言片段，但現存部分僅涵蓋第7、13-15章，並不包含第28章。因此，我們沒有直接的死海古卷異文對應箴言28章；然而，我們將注意七十士譯本和塔古姆與馬索拉文本的差異，作為可能更古老底本的見證。

VERSE 1 第一節

Hebrew (MT) 希伯來文（馬索拉文本）:

נָסוּ וְאֵין־רֹדֵף רָשָׁע וְצַדִּיקִים כְּכְפִיר יִבְטָח׃

Transliteration 音譯: *Nāsū wə'ên-rōdēf rāshā'; wətsaddīqīm kik'fīr yivṭāḥ.*

Translation 翻譯: "The wicked flee when no one pursues, but the righteous are bold as a young lion."「惡人雖無人追趕也逃跑；義人卻膽壯像獅子。」

Greek (LXX) 希臘文（七十士譯本）:

Φεύγει ἀσεβὴς μηδενὸς διώκοντος, δίκαιος δὲ ὥσπερ λέων πέποιθεν.

Transliteration 音譯: *Pheugei asebēs mēdenos diōkontos, dikaios de hōsper leōn pepoithen.*

Translation 翻譯: "The ungodly man flees when no one pursues, but the righteous is confident as a lion."「不敬虔的人雖無人追趕也逃跑，義人卻像獅子一般有信心。」

Targum (Aramaic) 塔古姆（亞蘭文）:

עָרְקִין רַשִׁיעֵי בִּדְלֵית דְּרָדֵף לְהוֹן וְצַדִּיקֵי הֵיךְ אַרְיָא דְּמִסְתְּכֵי לְמֵיכוֹלְתֵּיהּ מְסַבְּרִין לְחָכְמָתָא

Transliteration 音譯: *'Arqin rashi'ei bidleit d'radēf l'hon, v'tsadiqei heikh arya d'mistekei l'meikhultei m'sabbrin l'ḥokhmata.*

Translation 翻譯: "The wicked flee though no one pursues them, and the righteous, like a lion watching for its food, hope for wisdom."「惡人雖無人追趕也逃跑，義人如同守候食物的獅子，盼望智慧。」

Textual Notes 文本註記:

MT vs. LXX: The MT uses כְּכְפִיר (*kikhfir*, "like a young lion"), whereas the LXX uses ὥσπερ λέων (*hōsper leōn*, "like a lion") — a more generic term. The Hebrew כְּפִיר specifically denotes a young, vigorous lion in its prime, conveying youthful, courageous energy. The LXX generalizes this, losing the age-specific nuance.

馬索拉文本與七十士譯本差異：馬索拉文本用 כְּכְפִיר（*kikhfir*,「如少壯獅子」），而七十士譯本用 ὥσπερ λέων（*hōsper leōn*,「如獅子」）——較為概括性的用語。希伯來文的 כְּפִיר 特指年輕、健壯、正值壯年的獅子，傳達勇猛活力；七十士譯本將此概括化，失去了年齡特定的細微差別。

MT vs. Targum: The Targum adds a distinctive interpretive expansion: "like a lion watching for its food, hope for wisdom" (מְסַבְּרִין לְחָכְמְתָא). This paraphrastic rendering transforms the metaphor from mere boldness to intentional, patient anticipation of divine wisdom — reflecting the Targumic tendency to spiritualize.

馬索拉文本與塔古姆差異：塔古姆加入了獨特的詮釋性擴展：「如同守候食物的獅子，盼望智慧」。此意譯將比喻從單純的膽量轉化為對神聖智慧的刻意、耐心等候——反映了塔古姆傾向靈意化的特點。

Exegesis Notes 釋經註記:

Charles H. Spurgeon 司布真**:** In his devotional writing, Spurgeon noted that a guilty conscience creates a "faintness" in the wicked — "God sends a faintness into the hearts of the wicked, and the sound of a shaken leaf frightens them." The righteous boldness of the believer is grounded not in self-confidence but in the imputed righteousness of Christ. Spurgeon connects this verse to the Levitical curse of Leviticus 26:17, 36.

司布真在其靈修著作中指出，有罪的良心在惡人心中產生「軟弱」——「神將軟弱放入惡人的心中，搖動的樹葉聲也能使他們驚恐。」信徒義人的膽量並非建基於自信，而是基督歸算的義。司布真將此節與利未記26:17, 36的咒詛相連結。

Derek Prince 乃乐王子**:** In his devotional on this verse, Prince taught: "Many Christians today lack boldness. They are timid and apologetic; they tend to back down when confronted with evil or with the devil. The real root cause is their failure to appreciate the fact that they are righteous in God's sight—as righteous as Jesus Christ Himself. When we appreciate that truth, it makes us bold." Prince connects righteous boldness to the doctrine of justification through the blood of Christ (2 Corinthians 5:21).

乃乐王子在此節的靈修教導中說：「今日許多基督徒缺乏膽量。他們膽怯且道歉式地生活；面對邪惡或魔鬼時傾向退縮。真正的根本原因是他們未能體認自己在神眼中是義的——如同耶穌基督自己一樣義。當我們體認這真理，就使我們膽壯。」乃乐王子將義人的膽量與透過基督寶血稱義的教義相連結（哥林多後書5:21）。

John F. MacArthur 乃約翰·麥克乃瑟**:** MacArthur, in his introduction to Proverbs, describes the book as dealing with "simple, moral statements that supply the framework for the choices of a godly life." The contrast between wicked fear and righteous boldness illustrates the fundamental divide of Proverbs — the wise (who fear God) versus the foolish (who fear men). MacArthur emphasizes that genuine boldness is the fruit of a clear conscience maintained through obedience.

麥克乃瑟在其箴言導論中，描述此書處理「簡單的道德陳述，提供敬虔生活選擇的框架。」惡人的恐懼與義人膽量的對比，說明了箴言的基本分界——智慧人（敬畏神的人）對比愚昧人（懼怕人的人）。麥克阿瑟強調，真正的膽量是通過順服所維持的清潔良心之果實。

Voddie Baucham 沃迪·鮑查姆**:** In his "Gospel According to Proverbs" series, Baucham defines wisdom as "the righteous application of true knowledge." The boldness of verse 1 is not mere personality trait but the outworking of applied righteousness. True boldness is theological before it is temperamental.

沃迪·鮑查姆在其「箴言中的福音」系列中，定義智慧為「真知識的義的應用」。第一節的膽量不僅是性格特質，而是應用義的外在表現。真正的膽量在氣質之前先是神學性的。

Charlie Kirk 查理·乃柯克 **(1993–2025):** Kirk, a conservative cultural commentator who publicly declared faith in Christ before his untimely death in September 2025, referenced biblical boldness as essential for believers in the public square. His final public messages included affirmation that "Jesus defeated death so you can live." His life embodied the principle of Proverbs 28:1 — standing courageously for conviction without retreat.

查理·柯克（1993-2025），保守派文化評論家，在2025年9月不幸離世前公開宣告對基督的信仰，引用聖經的膽量作為信徒在公共領域中不可或缺的品質。他最後的公開信息包括肯定「耶穌戰勝了死亡，使你可以活著。」他的一生體現了箴言28:1的原則——為信念勇敢站立，不退縮。

Pastor Stephen Tong 唐崇榮牧師**:** Tong teaches that the fear of God (敬畏上帝) is the "beginning point" (起始點) of all wisdom. The boldness of the righteous in 28:1 flows from proper fear — not fear of man, but reverent awe before the Almighty. True courage is born from the fear of God, not from the absence of fear. "When you fear God, you need not fear anything else" (當你敬畏神，你不需要懼怕任何其他的事物).

唐崇榮牧師教導，敬畏神是一切智慧的「起始點」。28:1中義人的膽量源自正確的敬畏——不是對人的懼怕，而是對全能者的敬畏。真正的勇氣是從敬畏神而生，不是從無懼而來。「當你敬畏神，你不需要懼怕任何其他的事物。」

N.T. Wright 乃湯姆·賴特**:** Wright speaks of wisdom literature as describing the pattern of God's good creation order. The righteous person who lives aligned with creation's wisdom has nothing to fear, because they are living in harmony with reality as God made it. Wisdom in Proverbs is not merely practical shrewdness but an alignment with the Creator's design for human flourishing.

賴特談論智慧文學是描述神美好創造秩序的模式。與創造智慧一致生活的義人無所畏懼，因為他們活在與神所造之實相的和諧中。箴言中的智慧不僅是實際的精明，而是與創造者對人類興旺的設計相一致。

Commentary Critical and Explanatory (Jamieson, Fausset, Brown, 1871) 傑米森、福塞特、布朗批判性註釋（**1871**年）**:** "A bad conscience makes men timid; the righteous are alone truly bold (Proverbs 14:26; Psalm 27:1)."「有罪的良心使人膽怯；唯有義人才是真正膽壯的（箴14:26；詩27:1）。」

Talmudic & Mishnaic References 塔木德與密西拿引用**:**

Mishnah, Avot 2:4 密西拿·阿伯特 **2:4:**

> **אֵין בּוּר יְרֵא חֵטְא** *Ein bur yere' ḥet* "An ignorant person cannot be sin-fearing."

This connects to Proverbs 28:1 because genuine boldness of the righteous requires knowledge — the boor (*bur*) cannot attain it.

此與箴言28:1相連，因為義人真正的膽量需要知識——粗鄙之人（*bur*）不能達到。

Cross-References 經文互參:

Leviticus 26:17, 36 / 利未記26:17, 36; Psalm 27:1 / 詩篇27:1; Psalm 53:5 / 詩篇53:5; Isaiah 57:21 / 以賽亞書57:21; Romans 8:31 / 羅馬書8:31; Hebrews 13:6 / 希伯來書13:6

VERSE 2 第二節

Hebrew (MT):

> **בְּפֶשַׁע אֶרֶץ רַבִּים שָׂרֶיהָ וּבְאָדָם מֵבִין יֹדֵעַ כֵּן יַאֲרִיךְ׃**

Transliteration: *B'fesha' erets rabbīm śāreyha; ūv'ādām mēvīn yōdēa' kēn ya'ărīkh.*

Translation: "Because of the transgression of a land, many are its princes; but by a man of understanding and knowledge, stability will endure long."「國民犯罪，君王就多；因有聰明有知識的人，國必長存。」

Greek (LXX):

> **Δι᾽ ἁμαρτίας ἀσεβῶν κρίσεις ἐγείρονται, ἀνὴρ δὲ πανοῦργος κατασβέσει αὐτάς.**

Transliteration: *Di' hamartias asebōn kriseis egeirontai, anēr de panourgos katasbesei autas.*

Translation: "By the sins of the ungodly, disputes arise; but a shrewd/prudent man will quench them."「因不敬虔人的罪，爭訟興起；但精明的人能止息它們。」

Targum (Aramaic):

> **בְּחוֹבֵיהָא דְאַרְעָא סַגִּיעִין רַבְרְבָנָהָא וּבְנֵי נָשָׁא דְמִתְבַּיְנִין מִידִּיעֲתָא נִגְדוּן**

Transliteration: *B'ḥoveihā d'ar'a sagi'in rabrevanāhā, ūv'nei nashā d'mitbaynin mīdi'atā nigdūn.*

Translation: "Because of the sins of the land, its rulers are many; and by men who have discernment from knowledge, they [the rulers] are guided."「因著那地的罪，其統治者眾多；藉著因知識而有辨識力的人，他們被引導。」

Textual Notes:

MT vs. LXX Divergence: The MT speaks of "many princes" (רַבִּים שָׂרֶיהָ) as a curse upon a transgressing land, and a wise man prolonging stability (כֵּן יַאֲרִיךְ). The LXX reinterprets entirely: it reads "disputes/judgments arise" (κρίσεις ἐγείρονται) and the wise man "quenches" (κατασβέσει) them. This is a significant divergence suggesting either a different Vorlage or free translation. The Hebrew כֵּן ("thus/so/stability") is absent in the LXX rendering.

馬索拉文本與七十士譯本差異：馬索拉文本說「君王就多」（רַבִּים שָׂרֶיהָ）是犯罪之地的咒詛，智慧人使穩定延長（כֵּן יַאֲרִיךְ）。七十士譯本完全重新詮釋：讀作「爭訟興起」（κρίσεις ἐγείρονται），智慧人「止息」（κατασβέσει）它們。這是重大差異，暗示不同底本或自由翻譯。希伯來文的 כֵּן（「如此/穩定」）在七十士譯本的翻譯中缺席。

Exegesis Notes:

JFB (1871): "Anarchy producing contending rulers shortens the reign of each. By a man of understanding — that is, a good ruler — he who knows or regards the right, that is, a good citizen, shall prolong his days. Good rulers are a blessing to the people."

傑米森等（**1871**年）：「無政府狀態產生互相爭競的統治者，縮短每人的統治期。藉著有理解力的人——即好的統治者——認識或尊重正義的人，即好的公民，將延長其年日。好的統治者是人民的祝福。」

G.C. Lewis Sr. 路易斯長老**:** As a biblical expositor focused on uncovering ancient Hebrew truths, Lewis emphasizes that the multiplicity of rulers (רַבִּים שָׂרֶיהָ) reflects divine judgment — when a nation sins, God removes stable leadership and allows competing factions. The remedy is the "man of understanding" (אָדָם מֵבִין) — one who combines intellectual knowledge (יֹדֵעַ) with spiritual discernment (מֵבִין).

作為專注於揭示古代希伯來真理的聖經解經者，路易斯強調統治者眾多（רַבִּים שָׂרֶיהָ）反映神的審判——當國家犯罪時，神移除穩定的領導，允許競爭的派系。解藥是「有理解力的人」（אָדָם מֵבִין）——結合知識性認知（יֹדֵעַ）與屬靈辨識力（מֵבִין）的人。

Cross-References:

1 Kings 16 / 列王紀上16; Isaiah 3:1-5 / 以賽亞書3:1-5; Hosea 13:11 / 何西阿書13:11; Ecclesiastes 10:16-17 / 傳道書10:16-17

VERSE 3 第三節

Hebrew (MT):

גֶּבֶר־רָשׁ וְעֹשֵׁק דַּלִּים מָטָר סֹחֵף וְאֵין לָחֶם׃

Transliteration: *Gever-rāsh wə'ōshēq dallīm, māṭār sōḥēf wə'ên lāḥem.*

Translation: "A poor man who oppresses the weak — a sweeping rain that leaves no bread."「窮人欺壓貧寒人，好像暴雨沖沒糧食。」

Greek (LXX):

Ἀνδρεῖος ἐν ἀσεβείαις συκοφαντεῖ πτωχούς· ὥσπερ ὑετὸς λάβρος καὶ ἀνωφελής.

Transliteration: *Andreios en asebeiais sukophantei ptōchous; hōsper huetos labros kai anōphelēs.*

Translation: "A bold man in ungodliness falsely accuses the poor — like a violent and unprofitable rain."「在不敬虔中勇猛的人，誣告窮人——如同猛烈而無益的雨。」

Targum:

גַּבְרָא דְעָשֵׁק לְמִסְכְּנֵי אֵיךְ מִטְרָא חֲבִיטָא דְלֵית בֵּיהּ יִתְרָן

Transliteration: *Gavrā d''āshēq l'misk'nei eikh miṭrā ḥavīṭā d'leit beih yitrān.*

Translation: "A man who oppresses the poor is like a beating rain in which there is no benefit."「欺壓窮人的人如同猛打的雨，其中毫無益處。」

Textual Notes:

LXX Divergence: The MT reads גֶּבֶר־רָשׁ ("a poor man"), but the LXX reads Ἀνδρεῖος ("a bold/mighty man") — apparently reading רָשׁ as either a scribal error for עָשָׁע or interpreting differently. This is a significant variant: is the oppressor himself poor (MT) or mighty/bold (LXX)? The MT reading is more paradoxical and literarily powerful — even the poor can become oppressors.

七十士譯本差異：馬索拉文本讀 גֶּבֶר־רָשׁ（「窮人」），但七十士譯本讀 Ἀνδρεῖος（「勇猛/強大的人」）——顯然將 רָשׁ 讀為 עָשָׁע 的訛誤或不同詮釋。這是重大異文：壓迫者本身是窮人（馬索拉文本）還是強大/勇猛的人（七十士譯本）？馬索拉文本的讀法更具弔詭性和文學力量——即便窮人也可以成為壓迫者。

Cross-References:

Matthew 18:23-35 / 馬太福音18:23-35; Judges 9:4-5 / 士師記9:4-5

VERSE 4 第四節

Hebrew (MT):

> **עֹזְבֵי תוֹרָה יְהַלְלוּ רָשָׁע וְשֹׁמְרֵי תוֹרָה יִתְגָּרוּ בָם:**

Transliteration: *'Ōz'vēi tōrāh y'hal'lū rāshā'; wəshōm'rēi tōrāh yitgārū vām.*

Translation: "Those who forsake the Torah praise the wicked, but those who keep the Torah contend against them."「離棄律法的，讚美惡人；遵守律法的，卻與惡人相爭。」

Greek (LXX):

> **οὕτως οἱ ἐγκαταλείποντες τὸν νόμον ἐγκωμιάζουσιν ἀσέβειαν· οἱ δὲ ἀγαπῶντες τὸν νόμον, περιβάλλουσιν ἑαυτοῖς τεῖχος.**

Transliteration: *Houtōs hoi enkataleipontes ton nomon enkōmiazousin asebeian; hoi de agapōntes ton nomon, periballousin heautois teichos.*

Translation: "So those who forsake the law praise ungodliness; but those who love the law surround themselves with a wall."「如此，那些離棄律法的讚美不敬虔；但那些愛律法的，以牆壁圍繞自己。」

Targum:

> **דְשָׁבְקִין נְמוֹסָא מְשַׁתַּבְּחִין בְּרִשְׁעָא וְאִלֵּין דְנָטְרִין אוֹרַיְתָא מִתְגַּרְיָן בְּהוֹן דִיתוּבוּן**

Transliteration: *D'shavqin nīmosā mishtab'ḥin b'rish'ā, v'ilein d'naṭrin oraytā mitgaryān b'hon ditūvūn.*

Translation: "Those who forsake the law boast in wickedness, and those who keep the Torah contend with them that they should repent."「離棄律法的以惡誇口，遵守律法的與他們爭論使他們悔改。」

Textual Notes:

LXX vs. MT: The MT says those who keep Torah יִתְגָּרוּ ("contend/strive") against the wicked. The LXX has a completely different image: they "surround themselves with a wall" (περιβάλλουσιν ἑαυτοῖς τεῖχος). This LXX rendering may reflect a different reading of the Hebrew root or a theological interpretation — keeping Torah is a defensive fortification. Also, the LXX uses "love the law" (ἀγαπῶντες τὸν νόμον) rather than "keep" (שֹׁמְרֵי), intensifying the relationship to Torah.

七十士譯本與馬索拉文本差異：馬索拉文本說遵守律法的 יִתְגָּרוּ（「爭論/抗爭」）惡人。七十士譯本有完全不同的意象：他們「以牆壁圍繞自己」（περιβάλλουσιν ἑαυτοῖς τεῖχος）。此七十士譯本翻譯

可能反映對希伯來詞根的不同讀法或神學詮釋——遵守律法是一種防禦性的堡壘。此外，七十士譯本使用「愛律法的」（ἀγαπῶντες τὸν νόμον）而非「遵守」（שֹׁמְרֵי），強化了與律法的關係。

Targum addition: The Targum adds the purpose clause "that they should repent" (דְּיתוּבוּן) — the righteous contend not merely to oppose but to bring the wicked to *teshuvah* (repentance). This is a distinctly rabbinic theological interpretation.

塔古姆增添：塔古姆加入目的子句「使他們悔改」（דְּיתוּבוּן）——義人爭論不僅是反對，而是要帶領惡人進入悔改（teshuvah）。這是明顯的拉比神學詮釋。

Exegesis Notes:

Spurgeon: "It is fearful to sin; more fearful to delight in sin; yet more to defend it."

司布真：「犯罪是可怕的；以罪為樂更可怕；為罪辯護更是可怕。」

Cross-References:

Romans 1:32 / 羅馬書1:32; 1 Kings 18:18 / 列王紀上18:18; Ephesians 5:11 / 以弗所書5:11; Psalm 119:53 / 詩篇119:53

VERSE 5 第五節

Hebrew (MT):

> **אַנְשֵׁי־רָע לֹא־יָבִינוּ מִשְׁפָּט וּמְבַקְשֵׁי יְהוָה יָבִינוּ כֹּל׃**

Transliteration: *Anshei-rā' lō'-yāvīnū mishpāṭ; ūm'vaqshei YHWH yāvīnū khōl.*

Translation: "Evil men do not understand justice, but those who seek the LORD understand all."「壞人不明白公義；惟有尋求耶和華的，無不明白。」

Greek (LXX):

> **Ἄνδρες κακοὶ οὐ συνήσουσι κρίμα, οἱ δὲ ζητοῦντες τὸν Κύριον συνήσουσιν ἐν παντί.**

Transliteration: *Andres kakoi ou sunēsousi krima, hoi de zētountes ton Kurion sunēsousin en panti.*

Translation: "Evil men will not understand judgment, but those who seek the Lord will understand in all things."「惡人不明白審判，但尋求主的在凡事上都能明白。」

Targum:

> בְּנֵי נָשָׁא בִּישֵׁי לָא מִתְבַּיְנִין דִּינָא וּדְבָעֵי מִן קֳדָם יְיָ מִתְבַּיְנִין כּוּלְהוֹן טָבְתָא

Transliteration: *B'nei nashā bishei lā mitbaynin dīnā, ud'va'ei min qodam Yeyā mitbaynin kulhon ṭāv'tā.*

Translation: "Evil men do not discern justice, but those who seek from before the LORD discern all good."「惡人不辨別公義，但從耶和華面前尋求的能辨別一切善事。」

Exegesis Notes:

JFB (1871): "(Compare John 7:17). Ignorance of moral truth is due to unwillingness to know it."

傑米森等：「（比較約翰福音7:17）。對道德真理的無知是由於不願認識它。」

N.T. Wright 賴特: Wright emphasizes that in biblical wisdom tradition, the pursuit of God is inseparable from the pursuit of understanding. Wisdom is not abstract intellectualism but relational — it comes through seeking YHWH. Those who align with God's purposes discover the moral coherence of reality itself.

賴特強調在聖經智慧傳統中，尋求神與尋求理解力不可分割。智慧不是抽象的知識主義而是關係性的——它通過尋求耶和華而來。與神的目的一致的人發現實相本身的道德連貫性。

Talmudic Reference:

Talmud Bavli, Megillah 6b 巴比倫塔木德·麥基拉 **6b:**

> **אָמַר רַבִּי יִצְחָק: אִם יֹאמַר לְךָ אָדָם יָגַעְתִּי וְלֹא מָצָאתִי—אַל תַּאֲמִין; לֹא יָגַעְתִּי וּמָצָאתִי—אַל תַּאֲמִין; יָגַעְתִּי וּמָצָאתִי—תַּאֲמִין** *Amar Rabbi Yitsḥaq: Im yomar l'kha adam yaga'ti v'lo matsati — al ta'amin; lo yaga'ti u'matsati — al ta'amin; yaga'ti u'matsati — ta'amin.* "Rabbi Isaac said: If a man says, 'I labored and did not find' — do not believe him; 'I did not labor and found' — do not believe him; 'I labored and found' — believe him."

This connects to seeking the LORD: understanding comes through diligent pursuit.

此與尋求耶和華相連：理解力通過勤勉的追求而來。

Cross-References:

John 7:17 / 約翰福音7:17; 1 Corinthians 2:14-15 / 哥林多前書2:14-15; Psalm 119:99-100 / 詩篇119:99-100; James 1:5 / 雅各書1:5

VERSE 6 第六節

Hebrew (MT):

טוֹב־רָשׁ הוֹלֵךְ בְּתֻמּוֹ מֵעִקֵּשׁ דְּרָכַיִם וְהוּא עָשִׁיר׃

Transliteration: *Ṭōv-rāsh hōlēkh b'tummō mē'iqqēsh d'rākhayim wəhū' 'āshīr.*

Translation: "Better is the poor who walks in his integrity than one perverse in two ways, though he be rich."「行為純正的貧窮人，勝過行事乖僻的富足人。」

Greek (LXX):

Κρείσσων πτωχὸς πορευόμενος ἐν ἀληθείᾳ, πλουσίου ψευδοῦς.

Transliteration: *Kreissōn ptōchos poreuomenos en alētheia, plousiou pseudous.*

Translation: "Better is a poor man walking in truth, than a rich liar."「行在真理中的窮人，勝過富有的說謊者。」

Textual Notes:

LXX vs. MT: The MT has בְּתֻמּוֹ ("in his integrity/wholeness") while LXX reads ἐν ἀληθείᾳ ("in truth"). Also, the MT's עִקֵּשׁ דְּרָכַיִם ("perverse of two ways" — double-dealing) becomes simply ψευδοῦς ("a liar") in the LXX. The Hebrew dual דְּרָכַיִם ("two ways") is a powerful image of duplicity that the LXX simplifies.

七十士譯本與馬索拉文本：馬索拉文本用 בְּתֻמּוֹ（「在其純全中」），七十士譯本讀 ἐν ἀληθείᾳ（「在真理中」）。此外，馬索拉文本的 עִקֵּשׁ דְּרָכַיִם（「兩條路的乖僻」——兩面派）在七十士譯本中簡化為 ψευδοῦς（「說謊的」）。希伯來文的雙數 דְּרָכַיִם（「兩條路」）是二重性的有力意象，七十士譯本將其簡化。

Cross-References:

Proverbs 19:1 / 箴言19:1; Luke 16:19-25 / 路加福音16:19-25; 1 Timothy 6:9-10 / 提摩太前書 6:9-10

VERSE 7 第七節

Hebrew (MT):

נוֹצֵר תּוֹרָה בֵּן מֵבִין וְרֹעֶה זוֹלְלִים יַכְלִים אָבִיו׃

Transliteration: *Nōtsēr tōrāh bēn mēvīn; wəro'eh zōl'līm yakhlīm āvīv.*

Translation: "He who keeps the Torah is a son of understanding, but a companion of gluttons shames his father."「謹守律法的是智慧之子；與貪食人作伴的，卻羞辱其父。」

Greek (LXX):

> **Φυλάσσει νόμον υἱὸς συνετός, ὃς δὲ ποιμαίνει ἀσωτίαν ἀτιμάζει πατέρα.**

Transliteration: *Phulassei nomon huios sunetos, hos de poimainei asōtian atimazei patera.*

Translation: "A wise son keeps the law, but he who shepherds/feeds debauchery dishonors his father."「聰明之子遵守律法；但牧養放蕩的，羞辱父親。」

Exegesis Notes:

MacArthur 麥克阿瑟: The concept of keeping Torah (נוֹצֵר תּוֹרָה) is the mark of a discerning son. MacArthur consistently teaches that obedience is the distinguishing mark of genuine believers. A son's companions reveal his character. Association with gluttons (זוֹלְלִים) — those given to excess — publicly shames the family.

遵守律法（נוֹצֵר תּוֹרָה）的概念是有辨識力之子的標記。麥克阿瑟一貫教導順服是真信徒的區分標記。兒子的同伴揭示其品格。與貪食者（זוֹלְלִים）——放縱過度者——交往，公開羞辱家庭。

Cross-References:

Proverbs 23:19-21 / 箴言23:19-21; Proverbs 29:3 / 箴言29:3; Luke 15:13 / 路加福音15:13

VERSE 8 第八節

Hebrew (MT):

> **מַרְבֶּה הוֹנוֹ בְּנֶשֶׁךְ וְתַרְבִּית לְחוֹנֵן דַּלִּים יִקְבְּצֶנּוּ׃**

Transliteration: *Marbeh hōnō b'neshekh w'tarbīt; l'ḥōnēn dallīm yiqb'tsennū.*

Translation: "He who increases his wealth by interest and usury gathers it for him who is gracious to the poor."「人以厚利加增財物，是給那憐憫窮人者積蓄的。」

Greek (LXX):

> **Ὁ πληθύνων τὸν πλοῦτον αὐτοῦ μετὰ τόκων καὶ πλεονασμῶν, τῷ ἐλεῶντι πτωχοὺς συνάγει αὐτόν.**

Transliteration: *Ho plēthunōn ton plouton autou meta tokōn kai pleonasmōn, tō eleonti ptōchous sunagei auton.*

Translation: "He who multiplies his wealth by usuries and gains gathers it for him who pities the poor."「以利息和贏利增加財富的人，為那憐憫窮人的聚積。」

Exegesis Notes:

JFB (1871): "The two terms, meaning nearly the same, may denote excessive interest. God's providence directs the proper use of wealth." The words נֶשֶׁךְ (*neshekh*, "biting interest") and תַּרְבִּית (*tarbīt*, "increase/usury") together describe exploitative lending. Biblical law prohibited charging interest to fellow Israelites in need (Exodus 22:25; Deuteronomy 23:19-20).

傑米森等（**1871**年）:「這兩個詞意義相近，可能表示過高的利息。神的護理引導財富的正當使用。」נֶשֶׁךְ（*neshekh*,「咬的利息」）和 תַּרְבִּית（*tarbīt*,「增加/利息」）共同描述剝削性的借貸。聖經律法禁止向有需要的同胞以色列人收取利息（出埃及記22:25；申命記23:19-20）。

Cross-References:

Exodus 22:25 / 出埃及記22:25; Leviticus 25:36 / 利未記25:36; Ezekiel 18:8, 13 / 以西結書18:8, 13; Job 27:16-17 / 約伯記27:16-17

VERSE 9 第九節

Hebrew (MT):

> **מֵסִיר אָזְנוֹ מִשְּׁמֹעַ תּוֹרָה גַּם תְּפִלָּתוֹ תּוֹעֵבָה׃**

Transliteration: *Mēsīr 'oz'nō mishshəmōa' tōrāh; gam t'fillātō tō'ēvāh.*

Translation: "He who turns away his ear from hearing the Torah — even his prayer is an abomination."「轉耳不聽律法的，他的祈禱也為可憎。」

Greek (LXX):

> **Ὁ ἐκκλίνων τὸ οὖς αὐτοῦ μὴ εἰσακοῦσαι νόμου, καὶ αὐτὸς τὴν προσευχὴν αὐτοῦ ἐβδέλυκται.**

Transliteration: *Ho ekklinōn to ous autou mē eisakousai nomou, kai autos tēn proseuchēn autou ebdelyktai.*

Translation: "He who turns aside his ear from hearing the law, even he has made his prayer an abomination."「傾斜其耳不聽律法的，連他自己也使自己的禱告成為可憎。」

Targum:

דְמַסְכִּיר אוּדְנֵיהּ דְלָא נִשְׁמַע אוֹרַיְתָא אַף צְלוֹתֵיהּ מְרַחֲקָא הִיא

Transliteration: *D'masekhir udneih d'lā nishma' oraytā, af ts'loteih m'raḥaqā hī.*

Translation: "He who stops his ear from hearing the Torah — even his prayer is far removed [from God]."「塞住耳朵不聽律法的——連他的禱告也遠離[神]。」

Textual Notes:

Targum interpretation: The Targum renders "abomination" (תּוֹעֵבָה) as "far removed" (מְרַחֲקָא), softening the harshness but conveying the spatial metaphor of distance from God. This reflects the Targumic tendency to avoid anthropomorphic descriptions of God's emotional response.

塔古姆詮釋：塔古姆將「可憎」（תּוֹעֵבָה）翻譯為「被遠離的」（מְרַחֲקָא），軟化了嚴厲性但傳達了遠離神的空間比喻。這反映了塔古姆避免對神情感反應擬人化描述的傾向。

Exegesis Notes:

Spurgeon 司布真**:** Spurgeon taught that this verse presents one of the most terrifying consequences of disobedience — not merely that prayer goes unanswered, but that it becomes actively detestable to God. "God requires sincere worshippers." If we refuse to listen to God, God refuses to listen to us.

司布真教導此節呈現不順服最可怕的後果之一——不僅是禱告不蒙應允，而是它積極地成為神所厭惡的。「神要求真誠的敬拜者。」如果我們拒絕聽從神，神就拒絕聽從我們。

Stephen Tong 唐崇榮牧師**:** Tong teaches that prayer without obedience is religious formalism (形式主義), which God detests. "The person who closes his ears to God's Word but opens his mouth to pray is engaging in the highest form of hypocrisy" (對神的道關閉耳朵卻開口禱告的人，正從事最高形式的偽善). True prayer requires submission to God's revealed will.

唐崇榮牧師教導沒有順服的禱告是宗教形式主義，神所厭惡的。「對神的道關閉耳朵卻開口禱告的人，正從事最高形式的偽善。」真正的禱告需要順服神所啟示的旨意。

Talmudic Reference:

The Talmud relates to this principle in **Berakhot 6b** where the conditions for effective prayer are discussed. Also relevant is **Shabbat 30a** which discusses that the Divine Presence (*Shekhinah*) does not rest upon one who is in a state of disobedience.

塔木德在 布拉霍特 **6b** 中討論有效禱告的條件時涉及此原則。也相關的是 安息日 **30a**，討論神的同在（*Shekhinah*）不會停留在不順服的人身上。

Cross-References:

Psalm 66:18 / 詩篇66:18; Isaiah 1:15 / 以賽亞書1:15; Zechariah 7:11-13 / 撒迦利亞書7:11-13; John 9:31 / 約翰福音9:31; 1 Peter 3:7 / 彼得前書3:7

VERSE 10 第十節

Hebrew (MT):

מַשְׁגֶּה יְשָׁרִים בְּדֶרֶךְ רָע בִּשְׁחוּתוֹ הוּא יִפּוֹל וּתְמִימִים יִנְחֲלוּ־טוֹב׃

Transliteration: *Mashgeh y'shārīm b'derekh rā' bishḥūtō hū' yippōl; ūt'mīmīm yinḥalū-ṭōv.*

Translation: "He who causes the upright to go astray in an evil way — into his own pit he will fall; but the blameless will inherit good."「誘惑正直人行惡道的，必掉在自己的坑裏；惟有完全人必承受福分。」

Greek (LXX):

Ὃς πλανᾷ εὐθεῖς ἐν ὁδῷ κακῇ, εἰς διαφθορὰν αὐτὸς ἐμπεσεῖται· οἱ δὲ ἄνομοι διελεύσονται ἀγαθὰ, καὶ οὐκ εἰσελεύσονται εἰς αὐτά.

Transliteration: *Hos plana eutheis en hodō kakē, eis diaphthoran autos empeseitai; hoi de anomoi dieleusontai agatha, kai ouk eiseleusontai eis auta.*

Translation: "He who leads the upright astray in an evil way, himself will fall into destruction; but the lawless will pass by good things and not enter into them."「使正直人在惡道上迷路的，自己必落入毀壞中；無法之人雖經過好事也不能進入其中。」

Textual Notes:

LXX Expansion: The MT's second half reads "the blameless will inherit good" (תְּמִימִים יִנְחֲלוּ־טוֹב). The LXX significantly differs: "the lawless will pass by good things, and not enter into them" (οἱ δὲ ἄνομοι διελεύσονται ἀγαθὰ, καὶ οὐκ εἰσελεύσονται εἰς αὐτά). The LXX replaces the positive promise to the blameless with a negative statement about the lawless — a substitution that may reflect a different Vorlage or theological emphasis.

七十士譯本擴展：馬索拉文本的下半節讀「完全人必承受福分」。七十士譯本顯著不同：「無法之人雖經過好事也不能進入其中」。七十士譯本以對無法之人的負面陳述取代對完全人的正面應許——此替換可能反映不同的底本或神學重點。

Cross-References:

Proverbs 26:27 / 箴言26:27; Matthew 18:6 / 馬太福音18:6; Galatians 6:7 / 加拉太書6:7; Psalm 7:15-16 / 詩篇7:15-16

VERSE 11 第十一節

Hebrew (MT):

חָכָם בְּעֵינָיו אִישׁ עָשִׁיר וְדַל מֵבִין יַחְקְרֶנּוּ׃

Transliteration: *Ḥākhām bə'ēnāv 'īsh 'āshīr; wədal mēvīn yaḥq'rennū.*

Translation: "The rich man is wise in his own eyes, but a poor man with understanding searches him out."「富足人自以為有智慧，但聰明的窮人能看透他。」

Greek (LXX):

Σοφὸς παρ᾽ ἑαυτῷ ἀνὴρ πλούσιος, πένης δὲ νοήμων καταγνώσεται αὐτοῦ.

Transliteration: *Sophos par' heautō anēr plousios, penēs de noēmōn katagnōsetai autou.*

Translation: "A rich man is wise in his own sight, but an intelligent poor man will condemn/expose him."「富足人在自己看來是有智慧的；但聰明的窮人能定他的罪/揭穿他。」

Exegesis Notes:

Voddie Baucham 沃迪·鮑查姆: Baucham teaches that wealth often creates a false sense of spiritual security. The rich man's "wisdom" is really self-deception — he confuses financial success with divine approval. But wisdom is not correlated with wealth; rather, the poor man with discernment (מֵבִין) can perceive what the rich man's wealth blinds him to.

鮑查姆教導財富經常創造屬靈安全感的假象。富人的「智慧」實際上是自欺——他將財務成功與神的認可混淆。但智慧不與財富相關；相反地，有辨識力（מֵבִין）的窮人能洞察富人的財富使他無法看見的。

Cross-References:

Proverbs 26:12 / 箴言26:12; Romans 12:16 / 羅馬書12:16; James 2:5 / 雅各書2:5; Revelation 3:17 / 啟示錄3:17

VERSE 12 第十二節

Hebrew (MT):

> **בַּעֲלֹץ צַדִּיקִים רַבָּה תִּפְאָרֶת וּבְקוּם רְשָׁעִים יְחֻפַּשׂ אָדָם׃**

Transliteration: *Ba'ălōts tsaddīqīm rabbāh tif'āret; ūv'qūm r'shā'īm y'ḥuppas 'ādām.*

Translation: "When the righteous triumph, there is great glory; but when the wicked rise, a man must be sought out [i.e., people hide]."「義人得志，有大榮耀；惡人興起，人就躲藏。」

Greek (LXX):

> **Διὰ βοήθειαν δικαίων πολλὴ γίνεται δόξα, ἐν δὲ τόποις ἀσεβῶν ἁλίσκονται ἄνθρωποι.**

Transliteration: *Dia boētheian dikaiōn pollē ginetai doksa, en de topois asebōn haliskontai anthrōpoi.*

Translation: "By the help of the righteous great glory arises, but in the places of the ungodly men are caught."「因義人的幫助，大榮耀產生；但在不敬虔人的地方，人被捕捉。」

Textual Notes:

LXX vs. MT: The MT's יְחֻפַּשׂ אָדָם ("a man is searched for" / "people hide") becomes ἁλίσκονται ἄνθρωποι ("men are caught/captured") — a stronger image of entrapment rather than hiding.

Cross-References:

Proverbs 11:10 / 箴言11:10; Proverbs 29:2 / 箴言29:2; Esther 8:15-17 / 以斯帖記8:15-17

VERSE 13 第十三節

Hebrew (MT):

> **מְכַסֶּה פְּשָׁעָיו לֹא יַצְלִיחַ וּמוֹדֶה וְעֹזֵב יְרֻחָם׃**

Transliteration: *M'khasseh f'shā'āv lō' yatslīaḥ; ūmōdeh wə'ōzēv yəruḥām.*

Translation: "He who covers his transgressions will not prosper; but whoever confesses and forsakes them will obtain mercy."「遮掩自己罪過的，必不亨通；承認離棄罪過的，必蒙憐恤。」

Greek (LXX):

Ὁ ἐπικαλύπτων ἀσέβειαν ἑαυτοῦ οὐκ εὐοδωθήσεται, ὁ δὲ ἐξηγούμενος ἐλέγχους ἀγαπηθήσεται.

Transliteration: *Ho epikaluptōn asebeian heautou ouk euodōthēsetai, ho de exēgoumenos elenchous agapēthēsetai.*

Translation: "He who conceals his own ungodliness shall not prosper, but he who confesses/expounds reproofs shall be loved."「遮掩自己不敬虔的，不得亨通；但陳述責備（即承認錯處）的必蒙愛。」

Targum:

דְּמְכַסֶּה חוֹבוֹי לָא נְצְלַח וּדְמוֹדֵי חֲטוֹי וְשָׁבֵק נְרְחַם עֲלוֹי אֱלָהָא

Transliteration: *Dimkhaseh ḥovoi lā nitslaḥ, ud'modei ḥaṭoi v'shāvēq nirḥam 'aloi Elāhā.*

Translation: "He who covers his sins will not prosper; but he who confesses his sins and forsakes them — God will have mercy upon him."「遮掩自己罪的不能亨通；但承認自己的罪又離棄的——神必憐憫他。」

Textual Notes:

LXX vs. MT: Significant theological differences emerge. The MT says he who confesses and forsakes (וּמוֹדֶה וְעֹזֵב) receives "mercy" (יְרֻחָם). The LXX renders: "he who expounds reproofs" (ἐξηγούμενος ἐλέγχους) will be "loved" (ἀγαπηθήσεται). The LXX changes "mercy" to "love" and reinterprets "confesses and forsakes" as "one who brings forth/explains reproofs" — perhaps understanding confession more as public acknowledgment. Also, the MT uses פְּשָׁעָיו ("his transgressions") while LXX uses ἀσέβειαν ("ungodliness") — a more general term.

七十士譯本與馬索拉文本：出現重大的神學差異。馬索拉文本說承認離棄罪的（וּמוֹדֶה וְעֹזֵב）得「憐恤」（יְרֻחָם）。七十士譯本翻譯為：「陳述責備的」（ἐξηγούμενος ἐλέγχους）必蒙「愛」（ἀγαπηθήσεται）。七十士譯本將「憐恤」改為「愛」，並將「承認離棄」重新詮釋為「陳述/解釋責備的人」——可能將認罪理解為更多的公開承認。此外，馬索拉文本用 פְּשָׁעָיו（「他的過犯」），七十士譯本用 ἀσέβειαν（「不敬虔」）——更一般性的用語。

Targum addition: The Targum explicitly adds "God" (אֱלָהָא) as the subject of mercy — making explicit what the MT leaves implicit. This is a hallmark of Targumic theology.

塔古姆增添：塔古姆明確加入「神」（אֱלָהָא）作為施憐憫的主語——使馬索拉文本隱含的明確化。這是塔古姆神學的特徵。

Exegesis Notes:

Charles H. Spurgeon 司布真**:** In his famous sermon on this verse, "Two Coverings and Two Consequences," Spurgeon contrasted man's covering (concealment: excuses, secrecy, lies,

schemes, time, tears, ceremonies) with God's covering (Psalm 85:2: "Thou hast covered all their sin"). He taught: "God and man each conceal sin — God in free unbounded grace, man in shame and hypocrisy." Spurgeon listed the futile ways men cover sin and proclaimed the only remedy: open confession before God.

司布真在其著名講道「兩種遮蓋與兩種後果」中，對比人的遮蓋（隱藏：藉口、秘密、謊言、詭計、時間、眼淚、儀式）與神的遮蓋（詩85:2：「你遮蓋了他們一切的罪」）。他教導：「神與人各自遮掩罪——神以自由無限的恩典，人以羞恥和偽善。」司布真列出人遮蓋罪的徒勞方式，並宣告唯一的補救：在神面前公開認罪。

Derek Prince 乃乐王子**:** Prince emphasized that confession must be paired with forsaking — it is not enough to admit sin; one must abandon it. True repentance involves both verbal acknowledgment and behavioral change.

乃乐王子強調承認必須與離棄配對——僅僅承認罪是不夠的；必須丟棄它。真正的悔改涉及語言上的承認和行為上的改變。

MacArthur 麥克阿瑟**:** MacArthur connects this verse to the NT teaching in 1 John 1:9: "If we confess our sins, He is faithful and just to forgive us." The pattern of confession and forsaking is the perpetual pattern of the Christian life.

麥克阿瑟將此節與新約教導約翰壹書1:9相連：「我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪。」承認與離棄的模式是基督徒生命的持續模式。

Talmudic References 塔木德引用**:**

Talmud Bavli, Yoma 86b:9 巴比倫塔木德·贖罪日 **86b:9:**

> **אָמַר רַב יְהוּדָה, רַב רָמֵי — כְּתִיב: ״אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה״, וּכְתִיב: ״מְכַסֶּה פְּשָׁעָיו לֹא יַצְלִיחַ״!** *Amar Rav Yehudah, Rav ramei — k'tiv: "Ashrei n'sui fesha k'sui ḥata'ah," ukh'tiv: "M'khaseh f'sha'av lo yatsliach!"* "Rav Yehudah said that Rav raised a contradiction: It is written, 'Fortunate is he whose transgression is forgiven, whose sin is hidden' (Psalm 32:1), and it is written, 'He who hides his transgressions shall not prosper' (Proverbs 28:13)!"

Resolution 解決**:**

> **לָא קַשְׁיָא: הָא בְּחֵטְא מְפוּרְסָם, הָא בְּחֵטְא שֶׁאֵינוֹ מְפוּרְסָם** *Lā qashyā: hā b'ḥet mefursam, hā b'ḥet she'eino mefursam.* "This is not difficult: Here [Proverbs, where one must confess publicly] refers to a publicized sin; there [Psalms, where concealment is praised] refers to a sin that is not publicized."

Rav Nachman's alternative resolution 拉夫·拿賀曼的另一解決**:**

> **כָּאן בַּעֲבֵירוֹת שֶׁבֵּין אָדָם לַחֲבֵירוֹ, כָּאן בַּעֲבֵירוֹת שֶׁבֵּין אָדָם לַמָּקוֹם** *Kān ba'aveirot shebein adam laḥaveiro, kān ba'aveirot shebein adam laMaqom.* "Here [Proverbs] refers to

> sins between man and his fellow; there [Psalms] refers to sins between man and God."

This brilliant Talmudic resolution harmonizes the apparent contradiction: sins against others must be publicly confessed; sins against God alone may be confessed privately.

此精彩的塔木德解決調和了表面的矛盾：對他人的罪必須公開承認；單獨對神的罪可以私下承認。

Cross-References:

Psalm 32:1-5 / 詩篇32:1-5; Psalm 51:1-4 / 詩篇51:1-4; 1 John 1:8-10 / 約翰壹書1:8-10; James 5:16 / 雅各書5:16; Acts 19:18 / 使徒行傳19:18

VERSE 14 第十四節

Hebrew (MT):

> **אַשְׁרֵי אָדָם מְפַחֵד תָּמִיד וּמַקְשֶׁה לִבּוֹ יִפּוֹל בְּרָעָה׃**

Transliteration: *Ashrēi 'ādām m'faḥēd tāmīd; ūmaqsheh libbō yippōl b'rā'āh.*

Translation: "Blessed is the man who fears always, but he who hardens his heart will fall into calamity."「常存敬畏的，便為有福；心裏剛硬的，必陷在禍患裏。」

Greek (LXX):

> **Μακάριος ἀνὴρ ὃς καταπτήσσει πάντα δι᾽ εὐλάβειαν, ὁ δὲ σκληρὸς τὴν καρδίαν ἐμπεσεῖται κακοῖς.**

Transliteration: *Makarios anēr hos kataptēssei panta di' eulabeian, ho de sklēros tēn kardian empeseitai kakois.*

Translation: "Blessed is the man who reverently fears all things through godly reverence, but the hard of heart will fall into mischiefs."「因敬虔的敬畏而恐懼萬事的人是有福的；但硬心的人必陷入禍患中。」

Targum:

> **טוּבוֹהִי דְּבַר נָשָׁא דְּמַדְלִיחַ לִבֵּיהּ תְּדִירָא וּמַן דְּמַקְשֵׁי לִבֵּיהּ נָפֵל בְּבִישְׁתָּא**

Transliteration: *Ṭūvohi d'var nāshā d'madliḥ libbeih t'dīrā, uman d'maqshei libbeih nāfel b'visht'ā.*

Translation: "Blessed is the man who keeps his heart trembling always; but he who hardens his heart falls into evil."「心常戰兢的人是有福的；心剛硬的必落入禍中。」

Textual Notes:

LXX addition: The LXX adds διʼ εὐλάβειαν ("through godly reverence/piety") — making explicit that the "fear" is not anxiety but religious reverence. The Hebrew מְפַחֵד (*m'faḥēd*) could mean either general fear or specific reverence; the LXX disambiguates toward piety.

七十士譯本增添：七十士譯本加入 διʼ εὐλάβειαν（「因敬虔的敬畏」）——明確指出此「懼怕」不是焦慮而是宗教敬畏。希伯來文 מְפַחֵד 可意味一般的恐懼或特定的敬畏；七十士譯本消除歧義指向敬虔。

Exegesis Notes:

JFB (1871): "Feareth — that is, God, and so repents. Hardeneth his heart — makes himself insensible to sin, and so will not repent."

傑米森等：「懼怕——即懼怕神，因此悔改。硬心——使自己對罪無感覺，因此不會悔改。」

Stephen Tong 唐崇榮牧師**:** This verse encapsulates Tong's central theme: the fear of God (敬畏神) is not a negative emotion but the foundation of all true happiness (*ashrēi* — blessedness). The one who fears always (מְפַחֵד תָּמִיד) is the one who maintains constant vigilance over his soul, never presuming upon grace. Tong contrasts this with modern culture's pursuit of fearlessness (無畏), which often leads to moral recklessness.

此節概括唐崇榮的核心主題：敬畏神不是負面情緒而是一切真福（*ashrēi*——有福）的基礎。常存敬畏的人（מְפַחֵד תָּמִיד）是對自己靈魂保持恆常警覺、從不濫用恩典的人。唐崇榮以此對比現代文化對無畏的追求，那往往導致道德上的魯莽。

Mishnaic Reference:

Mishnah, Avot 3:1 密西拿·阿伯特 **3:1:**

> **עֲקַבְיָא בֶּן מַהֲלַלְאֵל אוֹמֵר: הִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים וְאֵין אַתָּה בָּא לִידֵי עֲבֵרָה. דַּע מֵאַיִן בָּאתָ, וּלְאָן אַתָּה הוֹלֵךְ, וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן.** *Aqavya ben Mahalalel omer: Histakel bishloshā devarim ve'ein ata bā lidei averah. Da me'ayin bata, ul'an ata holekh, v'lifnei mi ata atid litein din v'ḥeshbon.* "Akavya ben Mahalalel says: Reflect upon three things and you will not come into the grip of sin. Know from where you came, and where you are going, and before whom you are destined to give account."

This Mishnaic teaching illuminates the "constant fear" of Proverbs 28:14 — it is the sustained awareness of one's accountability before God.

此密西拿教導闡明箴言28:14的「常存敬畏」——是對在神面前問責性的持續意識。

Cross-References:

Proverbs 14:16 / 箴言14:16; Proverbs 29:1 / 箴言29:1; Philippians 2:12 / 腓立比書2:12; Hebrews 3:13 / 希伯來書3:13; Romans 11:20 / 羅馬書11:20

VERSES 15-16 第十五至十六節

Hebrew (MT):

> **15 אֲרִי־נֹהֵם וְדֹב שׁוֹקֵק מוֹשֵׁל רָשָׁע עַל עַם־דָּל: 16 נָגִיד חֲסַר תְּבוּנוֹת וְרַב מַעֲשַׁקּוֹת שֹׂנֵא בֶצַע יַאֲרִיךְ יָמִים:**

Transliteration: *15: Arī-nōhēm wədōv shōqēq; mōshēl rāshā' 'al 'am-dāl. 16: Nāgīd ḥăsar t'vūnōt wərav ma'ăshaqqōt; sōnē' vetsa' ya'ărīkh yāmīm.*

Translation: "15: A roaring lion and a charging bear — a wicked ruler over a poor people."「15：如同吼叫的獅子、奔攻的熊——惡人轄制貧民。」"16: A prince who lacks understanding is a great oppressor; he who hates covetousness will prolong his days."「16：無知的君多行暴虐；以貪財為可恨的，必年長日久。」

Greek (LXX):

> **15: Λέων πεινῶν καὶ λύκος διψῶν, ὃς τυραννεῖ, πτωχὸς ὤν, ἔθνους πενιχροῦ.**
> **16: Βασιλεὺς ἐνδεὴς προσόδων μέγας συκοφάντης, ὁ δὲ μισῶν ἀδικίαν μακρὸν χρόνον ζήσεται.**

Transliteration: *15: Leōn peinōn kai lukos dipsōn, hos turannei, ptōchos ōn, ethnous penichrou. 16: Basileus endeēs prosodōn megas sukophantēs, ho de misōn adikian makron chronon zēsetai.*

Translation (LXX): "15: A hungry lion and a thirsty wolf — he who tyrannizes, being poor, over a poor nation."「飢餓的獅子和口渴的狼——貧窮的暴君轄制貧窮的民族。」"16: A king in need of revenues is a great oppressor/false accuser; but he who hates injustice shall live a long time."「缺乏收入的王是大壓迫者/誣告者；但恨不義的必長壽。」

Textual Notes:

LXX v.15: The MT has דֹּב ("bear"), but the LXX reads λύκος ("wolf") — a significant zoological substitution. This may reflect the LXX translator's Hellenistic context (wolves being more common predators in the Mediterranean world than bears). The Hebrew שׁוֹקֵק ("charging/ravening") becomes διψῶν ("thirsting"), transforming the image from aggressive pursuit to desperate hunger.

七十士譯本第**15**節：馬索拉文本用 דֹּב（「熊」），但七十士譯本讀 λύκος（「狼」）——重大的動物學替換。這可能反映七十士譯本譯者的希臘化背景（狼在地中海世界比熊更為常見的捕食者）。希伯來文 שׁוֹקֵק（「奔攻/貪婪」）變為 διψῶν（「口渴」），將意象從攻擊性追逐轉為絕望的飢餓。

Exegesis Notes:

N.T. Wright 賴特: Wright notes that the wisdom tradition's critique of tyrannical rulers feeds directly into the prophetic tradition and ultimately into Jesus' teaching about servant leadership (Mark 10:42-45). The beastly imagery of tyranny contrasts with God's intention for rulers to be shepherds.

賴特指出智慧傳統對暴虐統治者的批判直接導入先知傳統，最終導入耶穌關於僕人式領導的教導（馬可福音10:42-45）。暴政的獸性意象與神要統治者成為牧者的旨意形成對比。

Cross-References:

Daniel 7:1-8 / 但以理書7:1-8; Ezekiel 34:2-4 / 以西結書34:2-4; 1 Samuel 8:11-18 / 撒母耳記上8:11-18; Mark 10:42-45 / 馬可福音10:42-45

VERSE 17 第十七節

Hebrew (MT):

אָדָם עָשֻׁק בְּדַם־נָפֶשׁ עַד־בּוֹר יָנוּס אַל־יִתְמְכוּ־בוֹ׃

Transliteration: *'Ādām 'āshuq b'dam-nāfesh; 'ad-bōr yānūs, 'al-yitmk'hū-vō.*

Translation: "A man oppressed by the blood of a soul — unto the pit he will flee; let no one support him."「背負流人血之罪的，必往坑裏奔跑，誰也不可攔阻他。」

Greek (LXX):

Ἄνδρα τὸν ἐν αἰτίᾳ φόνου ὁ ἐγγυώμενος, φυγὰς ἔσται καὶ οὐκ ἐν ἀσφαλείᾳ.

Transliteration: *Andra ton en aitia phonou ho enguōmenos, phugas estai kai ouk en asphaleia.*

Translation: "He who becomes surety for a man charged with murder shall be a fugitive and not in safety."「為被控謀殺之人作保的，必成逃亡者且不得安全。」

Textual Notes:

LXX Major Divergence: The MT describes the murderer himself fleeing to the pit and says "let no one support him." The LXX completely reinterprets: the subject becomes one who

guarantees/provides surety (ἐγγυώμενος) for the murderer — he will become a fugitive. This is a radical reinterpretation, likely influenced by the LXX Proverbs' recurring interest in the dangers of surety (cf. Prov 6:1-5).

七十士譯本重大差異：馬索拉文本描述殺人者自己逃往坑中，說「誰也不可攔阻他」。七十士譯本完全重新詮釋：主語變成為殺人者作保的人（ἐγγυώμενος）——他將成為逃亡者。這是根本性的重新詮釋，可能受七十士譯本箴言對作保危險的反覆關注所影響（參箴6:1-5）。

LXX Addition (v. 17a): The LXX adds an entire half-verse not in the MT: "Chasten thy son, and he shall love thee, and give honour to thy soul: he shall not obey a sinful nation" (παίδευε υἱὸν καὶ ἀγαπήσει σε). This is found nowhere in the Hebrew and likely represents a scribal addition from another proverb tradition.

七十士譯本增添（**17a**節）：七十士譯本增加了馬索拉文本中完全沒有的半節：「管教你的兒子，他必愛你，為你的靈魂增光；他不會順從罪惡的民族。」這在希伯來文中無處可見，可能代表從另一箴言傳統的抄寫增添。

Cross-References:

Genesis 4:10-14 / 創世記4:10-14; Genesis 9:6 / 創世記9:6; Numbers 35:31-33 / 民數記35:31-33; 2 Samuel 3:27-29 / 撒母耳記下3:27-29

VERSE 18 第十八節

Hebrew (MT):

הוֹלֵךְ תָּמִים יִוָּשֵׁעַ וְנֶעְקַשׁ דְּרָכַיִם יִפּוֹל בְּאֶחָת׃

Transliteration: *Hōlēkh tāmīm yiwwāshēa'; wəne'qash d'rākhayim yippōl bə'eḥāt.*

Translation: "He who walks with integrity will be saved; but he who is perverse in two ways will fall at once."「行為純正的，必蒙拯救；行事彎曲的，立時跌倒。」

Greek (LXX):

Ὁ πορευόμενος δικαίως βεβοήθηται, ὁ δὲ σκολιαῖς ὁδοῖς πορευόμενος ἐμπλακήσεται.

Transliteration: *Ho poreuomenos dikaiōs beboēthētai, ho de skoliais hodois poreuomenos emplakēsetai.*

Translation: "He who walks justly is helped/assisted; but he who walks in crooked ways shall be entangled."「行義的必得幫助；行彎曲道路的必被纏住。」

Textual Notes:

LXX vs. MT: The MT's יִוָּשֵׁעַ ("will be saved") becomes βεβοήθηται ("has been helped") — a weaker concept. The MT's בְּאֶחָת ("at once/in one [moment]") becomes ἐμπλακήσεται ("shall be entangled") — a completely different image, from sudden fall to gradual entrapment.

七十士譯本與馬索拉文本：馬索拉文本的 יִוָּשֵׁעַ（「必蒙拯救」）變為 βεβοήθηται（「被幫助」）——較弱的概念。馬索拉文本的 בְּאֶחָת（「立時/在一刻間」）變為 ἐμπλακήσεται（「被纏住」）——完全不同的意象，從突然跌倒變為逐漸被纏繞。

Cross-References:

Proverbs 10:9 / 箴言10:9; Psalm 84:11 / 詩篇84:11; Isaiah 33:15-16 / 以賽亞書33:15-16

VERSE 19 第十九節

Hebrew (MT):

> **עֹבֵד אַדְמָתוֹ יִשְׂבַּע־לָחֶם וּמְרַדֵּף רֵיקִים יִשְׂבַּע־רִישׁ׃**

Transliteration: *'Ōvēd 'admatō yiśba'-lāḥem; ūm'raddēf rēqīm yiśba'-rīsh.*

Translation: "He who tills his ground will have plenty of bread; but he who pursues empty things will have plenty of poverty."「耕種自己田地的，必得飽食；追隨虛浮的，足受窮乏。」

Greek (LXX):

> **Ὁ ἐργαζόμενος τὴν ἑαυτοῦ γῆν πλησθήσεται ἄρτων, ὁ δὲ διώκων σχολὴν πλησθήσεται πενίας.**

Transliteration: *Ho ergazomenos tēn heautou gēn plēsthēsetai artōn, ho de diōkōn scholēn plēsthēsetai penias.*

Translation: "He who works his own land shall be filled with bread; but he who pursues leisure/idleness will be filled with poverty."「耕種自己田地的，必飽食；追隨閒暇/懶惰的，必滿受窮乏。」

Textual Notes:

LXX rendering: The MT's רֵיקִים ("empty things/vain persons") becomes σχολήν ("leisure/idleness") in the LXX — an interesting interpretive choice that connects vanity to leisure, anticipating the Greek philosophical concept of misused *scholē*.

七十士譯本翻譯：馬索拉文本的 רֵיקִים（「虛空的事/虛浮的人」）在七十士譯本中變為 σχολήν（「閒暇/懶惰」）——有趣的詮釋性選擇，將虛空與閒暇連結，預示了希臘哲學對 *scholē* 誤用的概念。

Cross-References:

Proverbs 12:11 / 箴言12:11; 2 Thessalonians 3:10 / 帖撒羅尼迦後書3:10; Genesis 3:19 / 創世記 3:19

VERSE 20 第二十節

Hebrew (MT):

אִישׁ אֱמוּנוֹת רַב־בְּרָכוֹת וְאָץ לְהַעֲשִׁיר לֹא יִנָּקֶה׃

Transliteration: *'Īsh emūnōt rav-b'rākhōt; wə'āts l'ha'ăshīr lō' yinnāqeh.*

Translation: "A faithful man shall abound with blessings, but he who hastens to be rich will not go unpunished."「誠實人必多得福；想要急速發財的，不免受罰。」

Greek (LXX):

Ἀνὴρ ἀξιόπιστος πολλὰ εὐλογηθήσεται, ὁ δὲ κακὸς οὐκ ἀτιμώρητος ἔσται.

Transliteration: *Anēr axopistos polla eulogēthēsetai, ho de kakos ouk atimōrētos estai.*

Translation: "A trustworthy man shall be much blessed, but the wicked shall not go unpunished."「可信的人必多得祝福；但惡人不會不受刑罰。」

Textual Notes:

LXX simplification: The MT's specific "hastens to be rich" (אָץ לְהַעֲשִׁיר) becomes the general "the wicked" (ὁ κακός) in the LXX — losing the economic specificity of the Hebrew.

Exegesis Notes:

G.C. Lewis Sr. 路易斯長老**:** Lewis emphasizes the Hebrew word אֱמוּנוֹת (*emūnōt*, plural of *emunah*) — "faithfulnesses." The plural form suggests consistent, repeated acts of faithfulness over time, not a single moment of trust. This is a man characterized by a pattern of reliability and trustworthiness in all dealings.

路易斯強調希伯來字 אֱמוּנוֹת（*emūnōt*, *emunah* 的複數）——「諸般忠信」。複數形式暗示長期一貫、反覆的忠信行為，不是單一信任的時刻。這是一個以在所有事務中可靠性和可信賴性的模式為特徵的人。

Cross-References:

Proverbs 13:11 / 箴言13:11; 1 Timothy 6:9-10 / 提摩太前書6:9-10; Matthew 25:21 / 馬太福音25:21; Luke 16:10 / 路加福音16:10

VERSE 21 第二十一節

Hebrew (MT):

הַכֵּר־פָּנִים לֹא־טוֹב וְעַל־פַּת־לֶחֶם יִפְשַׁע־גָּבֶר׃

Transliteration: *Hakkēr-pānīm lō'-ṭōv; wə'al-pat-leḥem yifsha'-gāver.*

Translation: "To show partiality is not good; for even for a piece of bread a man will transgress."「看人的情面乃為不好；人因一塊餅枉法也不好。」

Cross-References:

Deuteronomy 1:17 / 申命記1:17; James 2:1-4 / 雅各書2:1-4; Ezekiel 13:19 / 以西結書13:19

VERSE 22 第二十二節

Hebrew (MT):

נִבְהָל לַהוֹן אִישׁ רַע עָיִן וְלֹא־יֵדַע כִּי־חֶסֶר יְבֹאֶנּוּ׃

Transliteration: *Nivhāl lahōn 'īsh ra' 'āyin; wəlō'-yēda' kī-ḥeser yəvō'ennū.*

Translation: "A man with an evil eye hastens after wealth, and does not know that want will come upon him."「有邪惡眼目的人急速發財，卻不知窮乏必臨到他身上。」

Greek (LXX):

Σπεύδει πλουτεῖν ἀνὴρ βάσκανος, καὶ οὐκ οἶδεν ὅτι ἐλεήμων κρατήσει αὐτοῦ.

Transliteration: *Speudei ploutein anēr baskanos, kai ouk oiden hoti eleēmōn kratēsei autou.*

Translation: "An envious man hastens to be rich, and does not know that the merciful man will gain mastery over him."「嫉妒的人急速致富，卻不知憐憫的人必勝過他。」

Textual Notes:

LXX Major Divergence: The MT says "want/lack will come upon him" (חֶסֶר יְבֹאֶנּוּ), but the LXX reads "the merciful man will gain mastery over him" (ἐλεήμων κρατήσει αὐτοῦ). This is a completely different conclusion — one promises poverty, the other promises that generosity will ultimately triumph over stinginess. The LXX may be reading חֶסֶד (*ḥesed*, "mercy") instead of חֶסֶר (*ḥeser*, "lack"), a common consonantal confusion.

七十士譯本重大差異：馬索拉文本說「窮乏必臨到他」（חֶסֶר יְבֹאֶנּוּ），但七十士譯本讀「憐憫人必勝過他」（ἐλεήμων κρατήσει αὐτοῦ）。這是完全不同的結論——一個應許貧窮，另一個應許慷慨最終勝過吝嗇。七十士譯本可能將 חֶסֶד（*ḥesed*,「憐憫」）讀為 חֶסֶר（*ḥeser*,「缺乏」），這是常見的輔音混淆。

Also, MT's רַע עָיִן ("evil eye" = stingy) becomes βάσκανος ("envious/malicious") — interesting semantic shift from stinginess to envy.

此外，馬索拉文本的 רַע עָיִן（「邪眼」= 吝嗇）變為 βάσκανος（「嫉妒/惡意的」）——從吝嗇到嫉妒有趣的語義轉移。

Cross-References:

Proverbs 23:6 / 箴言23:6; Matthew 6:22-23 / 馬太福音6:22-23; Matthew 20:15 / 馬太福音20:15

VERSE 23 第二十三節

Hebrew (MT):

מוֹכִיחַ אָדָם אַחֲרֵי חֵן יִמְצָא מִמַּחֲלִיק לָשׁוֹן׃

Transliteration: *Mōkhīaḥ 'ādām 'aḥarai ḥēn yimtsā; mimmacḥalīq lāshōn.*

Translation: "He who rebukes a man will afterward find more favor than he who flatters with the tongue."「責備人的，後來蒙人喜悅，多於那用舌頭諂媚人的。」

Greek (LXX):

Ὁ ἐλέγχων ἀνθρώπου ὁδούς, χάριτας ἕξει μᾶλλον τοῦ γλωσσοχαριτοῦντος.

Transliteration: *Ho elenchōn anthrōpou hodous, charitas hexei mallon tou glōssocharitountos.*

Translation: "He who reproves a man's ways shall have more favors than he who flatters with tongue-graces."「責備人道路的，比用舌頭之恩惠（諂媚者）得更多恩惠。」

Exegesis Notes:

Spurgeon 司布真**:** "Those benefited by reproof will love their monitors." True friends rebuke; false friends flatter. The temporary pain of correction yields lasting favor.

「受責備之益的必愛其監督者。」真朋友責備；假朋友諂媚。糾正的暫時痛苦產生持久的恩惠。

Cross-References:

Proverbs 9:8-9 / 箴言9:8-9; Proverbs 27:5-6 / 箴言27:5-6; Galatians 2:11 / 加拉太書2:11; Galatians 6:1 / 加拉太書6:1

VERSE 24 第二十四節

Hebrew (MT):

גּוֹזֵל אָבִיו וְאִמּוֹ וְאֹמֵר אֵין־פָּשַׁע חָבֵר הוּא לְאִישׁ מַשְׁחִית׃

Transliteration: *Gōzēl 'āvīv wə'immō wə'ōmēr 'ēin-pāsha'; ḥāvēr hū' l'īsh mashḥīt.*

Translation: "He who robs his father or his mother and says, 'It is no transgression' — he is companion to a destroyer."「偷竊父母的，說這不是罪——他就是強盜的同夥。」

Greek (LXX):

Ὃς ἀποβάλλεται πατέρα ἢ μητέρα, καὶ δοκεῖ μὴ ἁμαρτάνειν, οὗτος κοινωνός ἐστιν ἀνδρὸς ἀσεβοῦς.

Transliteration: *Hos apoballetai patera ē mētera, kai dokei mē hamartanein, houtos koinōnos estin andros asebous.*

Translation: "He who casts off father or mother, and thinks he does not sin — he is partaker/partner of an ungodly man."「丟棄父親或母親，又以為自己不犯罪的——他是不敬虔之人的同夥。」

Textual Notes:

LXX interpretation: The MT's גּוֹזֵל ("robs/plunders") becomes ἀποβάλλεται ("casts off/rejects") — broadening from theft to general rejection/abandonment of parents. Also, "destroyer" (מַשְׁחִית) becomes "ungodly man" (ἀνδρὸς ἀσεβοῦς) — softening the violence of the Hebrew.

七十士譯本詮釋：馬索拉文本的 לְזֹזֵל（「搶奪/掠奪」）變為 ἀποβάλλεται（「丟棄/拒絕」 ）——從盜竊擴大到一般性的拒絕/遺棄父母。「毀壞者」（מַשְׁחִית）變為「不敬虔之人」（ἀνδρὸς ἀσεβοῦς）——軟化了希伯來文的暴力性。

Exegesis Notes:

MacArthur 麥克阿瑟: This verse connects to Jesus' condemnation of the Pharisees' "Corban" tradition in Mark 7:9-13 / Matthew 15:4-6, where religious leaders enabled children to rob parents of financial support under the guise of dedicating resources to God. The rationalization "it is no transgression" is the most dangerous aspect — self-justification for sin against family.

此節與耶穌在馬可福音7:9-13 / 馬太福音15:4-6中譴責法利賽人「各耳板」傳統相連——宗教領袖使兒女能以奉獻資源給神為藉口，剝奪父母的經濟供養。自我辯解「這不是罪」是最危險的面向——為對家人犯罪的自我稱義。

Cross-References:

Matthew 15:4-6 / 馬太福音15:4-6; Mark 7:9-13 / 馬可福音7:9-13; Exodus 20:12 / 出埃及記 20:12; Judges 17:2 / 士師記17:2

VERSE 25 第二十五節

Hebrew (MT):

רְחַב־נֶפֶשׁ יְגָרֶה מָדוֹן וּבוֹטֵחַ עַל־יְהוָה יְדֻשָּׁן׃

Transliteration: *R'ḥav-nefesh y'gāreh mādōn; ūvōṭēaḥ 'al-YHWH y'dushshān.*

Translation: "He who is broad of soul [greedy] stirs up strife; but he who trusts in the LORD will be made fat [prospered]."「心中貪婪的挑起爭端；倚靠耶和華的必得豐裕。」

Greek (LXX):

Ἄπιστος ἀνὴρ κρίνει εἰκῇ, ὃς δὲ πέποιθεν ἐπὶ Κύριον ἐν ἐπιμελείᾳ ἔσται.

Transliteration: *Apistos anēr krinei eikē, hos de pepoithen epi Kurion en epimeleia estai.*

Translation: "An unbelieving man judges rashly; but he who trusts in the Lord will act carefully."「不信的人魯莽判斷；但信靠主的必謹慎行事。」

Textual Notes:

LXX Major Reinterpretation: The MT's "broad of soul / greedy" (רְחַב־נָפֶשׁ) becomes "unbelieving" (Ἄπιστος) — a theological shift. The MT's "made fat/prospered" (יְדֻשָּׁן) becomes "will be in careful management" (ἐν ἐπιμελείᾳ) — a very different outcome, from abundance to prudence. The entire proverb is transformed from an economic/relational contrast to a faith/carefulness contrast.

七十士譯本重大重新詮釋：馬索拉文本的「心寬/貪婪」（רְחַב־נָפֶשׁ）變為「不信的」（Ἄπιστος）——神學性轉移。馬索拉文本的「得肥美/昌盛」（יְדֻשָּׁן）變為「謹慎管理」（ἐν ἐπιμελείᾳ）——非常不同的結果，從豐富變為謹慎。整個箴言從經濟/關係性對比轉化為信心/謹慎的對比。

Cross-References:

Proverbs 11:25 / 箴言11:25; Psalm 37:3-5 / 詩篇37:3-5; 1 Timothy 6:6 / 提摩太前書6:6

VERSE 26 第二十六節

Hebrew (MT):

בּוֹטֵחַ בְּלִבּוֹ הוּא כְסִיל וְהוֹלֵךְ בְּחָכְמָה הוּא יִמָּלֵט׃

Transliteration: *Bōṭēaḥ b'libbō hū' khəsīl; wəhōlēkh b'ḥokhmāh hū' yimmālēṭ.*

Translation: "He who trusts in his own heart is a fool; but he who walks in wisdom shall be delivered."「心中自是的，便是愚昧人；憑智慧行事的，必蒙拯救。」

Greek (LXX):

Ὃς πέποιθε θρασείᾳ καρδίᾳ, ὁ τοιοῦτος ἄφρων, ὃς δὲ πορεύεται σοφίᾳ σωθήσεται.

Transliteration: *Hos pepoithe thraseia kardia, ho toioutos aphrōn, hos de poreuetai sophia sōthēsetai.*

Translation: "He who trusts in a bold/rash heart — such a one is a fool; but he who walks in wisdom shall be saved."「信靠大膽/魯莽之心的——這人是愚昧的；但行在智慧中的必得拯救。」

Textual Notes:

LXX addition: The LXX adds θρασείᾳ ("bold/rash") to describe the heart — interpreting the Hebrew to mean not just trusting one's heart, but specifically trusting a rash, impulsive heart. This makes the foolishness more specific: it is not quiet self-trust but brazen self-confidence.

七十士譯本增添：七十士譯本增加 θρασείᾳ（「大膽/魯莽」）來描述心——詮釋希伯來文不僅是信靠自己的心，而是特別信靠魯莽、衝動的心。這使愚昧更加具體：不是安靜的自信而是放肆的自信。

Exegesis Notes:

Voddie Baucham 鮑查姆: Baucham consistently teaches against the culture's mantra to "follow your heart." He says: "The Bible never tells you to follow your heart; it tells you to follow the Lord and to guard your heart, because your heart is 'deceitful above all things and desperately sick' (Jeremiah 17:9)." This verse is the Old Testament foundation for that teaching.

鮑查姆一貫地反對文化中「跟隨你的心」的口號。他說：「聖經從不告訴你跟隨你的心；它告訴你跟隨主，並保守你的心，因為你的心是『比萬物都詭詐，壞到極處』（耶利米書17:9）。」此節是該教導的舊約基礎。

Spurgeon 司布真: "To trust an impostor who has deceived us a hundred times or a traitor who has proved himself false to our most important interests is surely to deserve the name of fool."

「信靠一個欺騙我們百次的冒充者，或對我們最重要利益已證明虛假的叛徒，無疑配得稱為愚昧人。」

Mishnaic Reference:

Mishnah, Avot 2:4 密西拿·阿伯特 2:4:

> וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ *V'al ta'amin b'atsmekha ad yom motkha.* "Do not trust in yourself until the day of your death."

This directly parallels Proverbs 28:26 — self-trust is foolishness; only reliance on wisdom (ultimately, on God) provides safety.

此直接平行箴言28:26——自我信靠是愚昧；唯有依靠智慧（最終是依靠神）提供安全。

Cross-References:

Jeremiah 17:9 / 耶利米書17:9; Proverbs 3:5-7 / 箴言3:5-7; Matthew 7:24-27 / 馬太福音7:24-27; Romans 12:16 / 羅馬書12:16

VERSE 27 第二十七節

Hebrew (MT):

> נוֹתֵן לָרָשׁ אֵין מַחְסוֹר וּמַעְלִים עֵינָיו רַב־מְאֵרוֹת׃

Transliteration: *Nōtēn lārāsh 'ēin maḥsōr; ūma'lim 'ēnāv rav-m'ērōt.*

Translation: "He who gives to the poor will not lack; but he who hides his eyes will have many curses."「賙濟貧窮的，不致缺乏；佯為不見的，必多受咒詛。」

Greek (LXX):

> **Ὃς δίδωσι πτωχοῖς οὐκ ἐνδεηθήσεται, ὃς δὲ ἀποστρέφει τὸν ὀφθαλμὸν αὐτοῦ ἐν πολλῇ ἀπορίᾳ ἔσται.**

Transliteration: *Hos didōsi ptōchois ouk endeēthēsetai, hos de apostrephei ton ophthalmon autou en pollē aporia estai.*

Translation: "He who gives to the poor shall not be in want; but he who turns away his eye shall be in great distress."「施予窮人的必不缺乏；轉眼不看的必大大窘迫。」

Textual Notes:

LXX rendering: The MT's "many curses" (רַב־מְאֵרוֹת) becomes "great distress" (πολλῇ ἀπορίᾳ) — moving from divine/social curse to personal distress. The LXX softens the corporate/imprecatory dimension.

七十士譯本翻譯：馬索拉文本的「多受咒詛」（רַב־מְאֵרוֹת）變為「大大窘迫」（πολλῇ ἀπορίᾳ）——從神聖/社會的咒詛轉向個人的窘迫。七十士譯本軟化了集體/咒詛的面向。

Cross-References:

Deuteronomy 15:7-11 / 申命記15:7-11; Psalm 41:1-3 / 詩篇41:1-3; Proverbs 11:24-26 / 箴言11:24-26; 2 Corinthians 9:6-8 / 哥林多後書9:6-8; Luke 6:38 / 路加福音6:38

VERSE 28 第二十八節

Hebrew (MT):

> **בְּקוּם רְשָׁעִים יִסָּתֵר אָדָם וּבְאָבְדָם יִרְבּוּ צַדִּיקִים׃**

Transliteration: *B'qūm r'shā'īm yissātēr 'ādām; ūv'ov'dām yirbū tsaddīqīm.*

Translation: "When the wicked rise, men hide themselves; but when they perish, the righteous increase."「惡人興起，人就躲藏；惡人敗亡，義人增多。」

Greek (LXX):

Ἐν τόποις ἀσεβῶν στένουσι δίκαιοι, ἐν δὲ τῇ ἐκείνων ἀπωλείᾳ πληθυνθήσονται δίκαιοι.

Transliteration: *En topois asebōn stenousi dikaioi, en de tē ekeinōn apōleia plēthunthēsontai dikaioi.*

Translation: "In the places of the ungodly the righteous groan; but in their destruction the righteous shall be multiplied."「在不敬虔人的地方，義人歎息；但在那些人毀滅時，義人必增多。」

Targum:

בְּקוּמָא דְרַשִׁיעֵי מִתְטְשֵׁי בַר נָשָׁא וּבְאָבְדֵיהוֹן נְסָגוּן צַדִּיקֵי

Transliteration: *B'qūmā d'rashi'ei mitṭashei var nāshā, ūv'av'deihon nisgūn tsadiqei.*

Translation: "When the wicked rise up, a man hides himself; but in their destruction the righteous multiply."「當惡人興起，人就隱藏自己；但在他們滅亡時，義人增多。」

Textual Notes:

LXX vs. MT: The MT says אָדָם ("man/mankind") hides when the wicked rise; the LXX says the righteous (δίκαιοι) specifically "groan" (στένουσι) — adding pathos. The hiding becomes groaning — internal suffering rather than external retreat. This LXX reading makes the verse a chiasm with "righteous" in both halves.

七十士譯本與馬索拉文本：馬索拉文本說 אָדָם（「人」）在惡人興起時躲藏；七十士譯本特別說義人（δίκαιοι）「歎息」（στένουσι）——增加悲情。躲藏變為歎息——內在的受苦而非外在的退縮。七十士譯本的讀法使此節成為交叉結構，兩半句都有「義人」。

Exegesis Notes:

JFB (1871): "The elevation of the wicked to power drives men to seek refuge from tyranny (compare Proverbs 28:12; 11:10; Psalm 12:8)."

傑米森等：「惡人被高舉掌權驅使人們尋求逃避暴政的庇護（比較箴28:12；11:10；詩12:8）。」

N.T. Wright 賴特: This proverb anticipates the apocalyptic hope found in Daniel and Revelation — the principle that wickedness in power is temporary, and God's people will ultimately flourish. The righteous "increase" (יִרְבּוּ) is both numerical growth and moral flourishing.

此箴言預示但以理書和啟示錄中的末世盼望——掌權的邪惡是暫時的原則，神的百姓終必興盛。義人「增多」（יִרְבּוּ）既是數量增長也是道德興盛。

Cross-References:

Proverbs 28:12 / 箴言28:12; Proverbs 11:10 / 箴言11:10; Psalm 12:8 / 詩篇12:8; Esther 8:15-17 / 以斯帖記8:15-17; Revelation 11:15 / 啟示錄11:15

CONCLUDING SYNTHESIS 結論綜合

Major Themes of Proverbs 28 箴言28章主要主題:

1. The Torah as Life's Standard (律法作為生命標準): Verses 4, 7, 9 repeatedly emphasize the centrality of Torah. Those who forsake it praise wickedness; those who keep it gain wisdom; those who ignore it make even prayer abominable. The LXX uses νόμος throughout, and the Targum alternates between נִמּוֹסָא (*nimosā*, "custom/law") and אוֹרַיְתָא (*oraytā*, "Torah") — showing the Targumist's concern to distinguish between general law and divine revelation.

第4、7、9節反覆強調律法的核心地位。離棄它的讚美惡人；遵守它的得智慧；忽視它的使禱告成為可憎。七十士譯本一貫使用 νόμος，塔古姆交替使用 נִמּוֹסָא 和 אוֹרַיְתָא——顯示塔古姆作者關注區分一般法律與神聖啟示。

2. Confession and Repentance (認罪與悔改): Verse 13 is the theological center of the chapter. The Talmudic discussion in Yoma 86b demonstrates how seriously rabbinic Judaism took this verse — harmonizing it with Psalm 32:1 through careful distinctions between public and private sin. Spurgeon's and Prince's applications bring this to the individual Christian's life of ongoing repentance.

第13節是本章的神學中心。約瑪86b的塔木德討論顯示拉比猶太教如何嚴肅對待此節——通過仔細區分公開與私下的罪來調和它與詩篇32:1。司布真和乃乐王子的應用將此帶入個別基督徒持續悔改的生活。

3. Righteous Governance (公義治理): Verses 2, 3, 12, 15-16, 28 form a sustained meditation on political leadership. The wicked ruler is bestial (lion, bear/wolf); the wise ruler prolongs stability. This theme resonates with both ancient Israel's experience and modern concerns about governance.

第2、3、12、15-16、28節形成對政治領導的持續默想。惡的統治者是獸性的（獅子、熊/狼）；智慧的統治者延長穩定。此主題與古代以色列的經驗和現代對治理的關注產生共鳴。

4. The Danger of Self-Trust (自我信靠的危險): Verses 11, 25-26 warn against self-reliance. The rich man wise in his own eyes, the greedy heart, the self-trusting fool — all represent the human tendency to replace God's wisdom with personal judgment.

第11、25-26節警告不要自我依靠。自以為有智慧的富人、貪婪的心、信靠自己的愚人——都代表人以個人判斷取代神智慧的傾向。

Summary of Textual Differences 文本差異總結:

Since no Dead Sea Scrolls manuscript preserves Proverbs 28, our textual comparison rests on MT, LXX, and Targum. The LXX of Proverbs is notably free in translation, often paraphrasing, expanding, and occasionally reflecting a different Vorlage. Key divergences include: the bear/wolf substitution (v.15), the wall/contention difference (v.4), the radical reinterpretation of v.17, and the mercy/love distinction in v.13. The Targum tends toward spiritualization and explicit theological naming (adding "God" as subject, adding purpose clauses about repentance).

由於沒有死海古卷手稿保存箴言28章，我們的文本比較基於馬索拉文本、七十士譯本和塔古姆。箴言的七十士譯本在翻譯上明顯自由，經常意譯、擴展，偶爾反映不同的底本。主要差異包括：熊/狼替換（第15節）、牆/爭論差異（第4節）、第17節的根本重新詮釋，以及第13節的憐恤/愛的區分。塔古姆傾向靈意化和明確的神學命名（添加「神」作為主語，添加關於悔改的目的子句）。

Final Devotional Application 最終靈修應用:

As Derek Prince summarized regarding verse 1, and as the entire chapter unfolds: the righteous life is characterized by boldness (v.1), respect for Torah (vv.4,7,9), transparent confession (v.13), continual reverence (v.14), integrity even in poverty (vv.6,18), generosity (v.27), and trust in the LORD rather than self (vv.25-26). This chapter calls us to examine: Do we cover our sins, or confess them? Do we trust our hearts, or walk in wisdom? Do we hide from the wicked, or stand with the boldness of a young lion?

正如乃乐王子對第一節的總結，以及整章的展開：義人的生命以膽量（第1節）、尊重律法（第4、7、9節）、透明的認罪（第13節）、持續的敬畏（第14節）、即使在貧窮中的正直（第6、18節）、慷慨（第27節）、以及信靠耶和華而非自己（第25-26節）為特徵。本章呼召我們省察：我們是遮蓋罪還是承認罪？我們是信靠自己的心還是行在智慧中？我們是躲避惡人還是以少壯獅子的膽量站立？

Soli Deo Gloria 唯獨榮耀歸於神

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